WHY IS THE ALIYAH FROM ETHIOPIA CRITICAL?
Dear Friends,

Warm summer greetings and Shalom to all of our American family from the leadership and staff here in the Jerusalem headquarters! We are so grateful for you and your generous love and support of Israel.

Your recent donation of three bomb shelters was a great encouragement and blessing to the people of southern Israel. Our good friend Rabbi Shmuel Bowman was moved to tears when he first heard of the donation. He had been up the entire night before speaking with security personnel as sirens warned of the seemingly non-stop rocket attacks. He was not only exhausted but also deeply moved by the generous and critical gift.

We recently held our annual International Leadership Conference in Jerusalem, and during one of the meetings we were sent a real-time video of an ICEJ-donated ATV being used to put out a fire along the Gaza corridor. In addition to some 18 firetrailers, the ICEJ has donated five ATVs, and two of them came from partners in the United States. Once again, we want to thank you.

Our international leaders were also privileged to go to Ben Gurion airport and welcome a new group of Ethiopian Jewish immigrants home to Israel! The emotional reception of family members is a very moving sight and something we will never forget. The US Branch of ICEJ has been a major supporter of Aliyah, and we could not carry out this work without you.

I trust that the rich array of teachings from the ICEJ USA conference found in this issue of Word From Jerusalem will be a great blessing to you, our faithful friends. And may He continue to use you to bless Israel in this critical time.

Yours in Christ Jesus,

Dr Jürgen Bühler
ICEJ President

FROM THE PRESIDENT’S DESK

The International Christian Embassy Jerusalem was established in 1980 in recognition of the biblical significance of all of Jerusalem and its unique connection to the Jewish people. Today the ICEJ represents millions of Christians, churches, and denominations to the nation and people of Israel. We recognize in the restoration of Israel the faithfulness of God to keep His ancient covenant with the Jewish people. Our main objectives are:

• To stand with Israel in support and friendship;
• To equip and teach the worldwide church regarding God’s purposes with Israel and the nations of the Middle East;
• To be an active voice of reconciliation between Jews, Christians, and Arabs, and to support the churches and congregations in the Holy Land.

From its head offices in Jerusalem, the ICEJ reaches out into more than 170 countries worldwide, with branch offices in over 90 nations.

Our vision is:

• To reach every segment of Israel’s society with a Christian testimony of comfort and love, and
• To reach and actively represent to Israel the support of denominations, churches, and believers from every nation on earth.

The Christian Embassy is a non-denominational faith-based ministry supported by the voluntary contributions of our partners and friends across the globe. We invite you to join with us as we minister to Israel and the Jewish people worldwide by donating to the ongoing work and witness of the ICEJ.

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Cover photo:
Ethiopian immigrant greeted joyously at the airport

For magazine archives visit www.iceusa.org/wfj
WHY IS THE ALIYAH OF THE ETHIOPIAN JEWS CRITICAL?
The USA Branch of the ICEJ hosted its annual conference May 24–25 at World Outreach Church in Murfreesboro, TN. The conference theme, Beginnings, was taken from this year’s Feast and allowed for a unique mix of speakers and perspectives on the book of Genesis and God’s plan to redeem and restore all things—evident in the restoration of Israel.

The meetings were graced with especially beautiful worship led by ICEJ USA Marketing and Development Director Bram Maas assisted by ICEJ USA Young Adults Coordinator Peter Ecenroad. They were accompanied by a number of talented members of the World Outreach Church worship team. On Friday night, the guest worship leader was Dove Award-winning artist Aaron Shust, who performed his song Zion that debuted at last year’s conference in Washington, DC.

Many conference attendees commented on the unique and refreshing teachings, beginning with Rev. Malcolm Hedding’s session on Darwinism—a direct rejection of God as Creator and man as created in His image. In fact, Darwin’s second book The Descent of Man clearly outlined his racism and acceptance of extermination of what he considered lesser races. This theory opened the door for Hitler’s quest to preserve the “superior” Aryan race and annihilate what he considered to be the “subhuman” Jewish race. In spite of this horrific evidence of the fallacy of Darwin’s theory, it is still currently taught in American schools.

The crowd was wowed by Dr. Nate Callender, Associate Professor at MTSU’s Aerospace Department, and his engaging, sophisticated, and whimsical lesson on the Kalam cosmological argument for God’s existence. Drawing from a diverse tool bag that included philosophy, logic, algebra, and physics, Dr. Nate taught the listeners how to prove the universe not only had a beginning but also a beginner. He concluded the presentation with the inspiring insight that while it is implausible to believe the universe is infinite in its existence, the God who created the universe from nothing must necessarily be infinitely powerful.

ICEJ USA Deputy Director Daryl Hedding tied the day together with an exposition of Psalm 14 about the “Folly of Godless Beginnings.” The Psalmist essentially declared that rejection of God leads to blind and corrupt hearts, acts of wickedness, and ultimately the rejection of His people. It is our responsibility to stand for truth, do good works in spite of the darkness, and stand in solidarity with the Jewish people no matter the opposition. Finally, God’s bold response to a world that has rejected Him and His people is to miraculously bring His people home and fulfill all His promises to Israel!

Rev. Michael Hines, Senior Pastor at Foundations Church and former Outreach Director for the ICEJ USA, pointed out the root of the problem: a spiritual attack first seen in Eden when the serpent asked, “Did God actually say?” This satanic rejection of God can be seen throughout history. God, however, is proving the reliability of His Word to the world while He is fulfilling it by regathering the Jewish people to their ancient homeland, thus setting the stage for the final restoration of all things.

Senior Faculty Member at IHOPU in Kansas City Samuel Whitefield spoke on understanding the return of Jesus. Drawing from his latest book It Must Be Finished, he explained that the return of Jesus is necessary to fulfill God’s promises to Abraham and to resolve the tension created by the curses in the Mosaic covenant. This final teaching pulled together Genesis and Revelation with an understanding that the Bible is one book—both Old and New Testaments—telling one story that began with creation and will not be finished until Jesus returns.
Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. (Hebrews 1:1–3)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. (John 1:1–3)

God has spoken at different times in different ways. He did not just speak through the prophets with words written now on paper. He speaks through the living Word—the one who “upholds the universe by the word of his power.”

The Word Questioned
As early as the garden of Eden, however, we find God’s Word is questioned. In Genesis 3:1 the serpent said to the woman, “Did God actually say?” Then in verse 4 he contradicts God and says, “you will not surely die.” This is our first glimpse into the spiritual battle of the ages—a battle against God and His Word.

Throughout history it is the deconstruction of the Word of God that has always brought destruction to our lives. We live in a season of unprecedented confusion, when society around us is tearing apart the five pillars of our beginnings found in Genesis and arrogantly assuming we have achieved a level of enlightenment never before known on earth.

The five pillars being destroyed are:

- **CREATION**: “In the beginning, God created the heavens and the earth.” (Genesis 1:1)
- **GENDER**: “God created man in his own image... male and female he created them.” (Genesis 1:27)
- **WORK**: God took man “and put him in the garden of Eden to work it and keep it.” (Genesis 2:15)
- **REST**: “And on the seventh day God finished his work that he had done, and he rested.” (Genesis 2:2)
- **MARRIAGE**: “Therefore a man shall leave his father and his mother and hold fast to his wife and they shall become one flesh.” (Genesis 2:24)

The Word Disregarded
Each of these pillars is crumbling before our eyes, while prominent preachers tell us “thou shalt not obey the Ten Commandments.” Why? Because they say the Ten Commandments have been done away with by Jesus’ teachings. The Old Testament is a stumbling block to the lost, and the Abrahamic covenant is merely a precursor to the cross—not the foundation upon which the revelation of Christ is built.

In the beginning was the Word, but the Word has been questioned. More than that, the Word has been disregarded, and it is not just the world that stands convicted—we too stand convicted in the church.
The Word Fulfilled

Isaiah 40 is one of the great pivotal chapters in the Bible. It marks the shift between the first and second parts of Isaiah. It points toward the ministry of John the Baptist—the voice crying in the wilderness after a 400-year prophetic silence: “A voice says, ‘Cry!’ And I said, ‘What shall I cry?’ . . . The grass withers, the flower fades, but the word of our God will stand forever” (Isaiah 40:6, 8).

John the Baptist’s baptism site was at a point in the Jordan river that is right below what is today known as Qumran. The Essene community lived at Qumran, surrounded by rocky cliffs filled with caves, and it was in a number of those caves the Dead Sea Scrolls were found.

It was in 1947, that Professor Eliezer Sukenik, founder of the Department of Archaeology at Hebrew University, heard about some parchments that had been found. It was a dangerous time as war was about to break out between the Arabs and the Jews in the Land, and the British had turned to the United Nations to find a solution. Professor Sukenik, dressed as a Bedouin Arab, crossed over the barricades into Bethlehem and returned home with three scrolls. The date was November 29, 1947.

As he sat in his home unrolling a partial scroll of Isaiah, he was listening to the live radio broadcast of the United Nations Petition Plan vote paving the way for Jewish statehood. With the other ear he heard explosions outside as fighting began. But in front of him was Isaiah 40, and drowning out all other sounds was the voice crying out in the wilderness: “The grass withers, the flower fades, but the word of our God will stand forever” (v. 8).

Just seven years later, his son Yigal Yadin was in New York and stumbled upon a newspaper ad listing ancient scrolls for sale. Through a mediator he purchased the other four Dead Sea Scrolls, one of which was the greatest discovery in biblical archeology of all time: the great Isaiah scroll.

You see, the grass withers, the flower fades, and the scroll was buried and forgotten. But “the voice of the Lord shakes the wilderness. The Lord shakes the wilderness of Kadesh” (Psalm 29:8).

When a shepherd boy threw a rock into a cave and heard it hit a 2,000-year-old jar holding the Word of the Lord, the sound reverberated and the wilderness shook. In the beginning was the Word. It has been questioned and disregarded, yet it is being fulfilled. It stands forever!

Even in our generation, it is being fulfilled like never before. We see it coming out of the ground—the ancient Scriptures being unearthed at Qumran.

The ancient stones of the City of David are being uncovered in Jerusalem. The Jewish people are returning to their historic homeland just as the prophets foretold. We can get on a plane and see these things for ourselves. Prophecy being fulfilled before our eyes.

The Word Revealed

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:14)

In times past—in various ways and at various times—God spoke. “The heavens declare the glory of God . . . day to day it pours out speech” (Psalm 19:1–2). God has spoken. God is speaking. And His voice echoes over our lives.

But then the Word became flesh, and God spoke through the revelation of His Son on the cross of Calvary. As Isaiah foresaw in chapter 53, we did not recognize Him and we did not acknowledge Him. He was despised, rejected, questioned, and discarded, a man of sorrows who was acquainted with grief. And we hid, as it were, our faces from Him.

You see, the Word of God isn’t just a set of books—not just a compendium of history or the writings of ancient man. It is the self-revelation of God to the world, the person of Jesus Christ—the Word become flesh. And this Word is being revealed.

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. (Revelation 19:11–13)

The final chapter of history is opened up like a curtain, and John sees the supreme author of life—the Word, the one whom Paul declares in Colossians is,

. . . the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. (Colossians 1:15–17)

The express image of Creator God, the firstborn of all creation. The one by whom all things were created. The Alpha and Omega—the beginning and the end—in whom all things hold together and consist. “Then I saw heaven opened” and the rider on the white horse has a name: He is Faithful, He is True, and He is the Word of God revealed to all humanity.

The final battle of history is not over oil, water, or land. It is over the Word of God. The battle lines are being drawn even in the church, because the Word is being questioned, and disregarded—at the very time the Word is being fulfilled, and soon to be revealed in His glory.

The Word is a person. And what do the angels say of him in Revelation 4:8? He is “Holy, Holy, Holy.” He is the Lord God Almighty, the God of beginnings, and the God of the end, “Who was, and is, and is to come.”

The God who was—questioned. The God who is—disregarded. The God who is to come—revealed. Put your trust in Him today!

All Scripture references from the English Standard Version (ESV).
In 1859, Charles Darwin published his seminal work, *On the Origin of Species*, wherein he laid out his case for the Theory of Evolution. In the space of just 11 years, the majority of scientists and the educated public in the West had accepted evolution as a fact. Significant progress in science and technology in the last 100 years has undermined most of the assumptions made by Darwin, yet evolution is still taught in schools throughout the United States as the preeminent theory of how life developed on earth.

**The Chicken and Egg Problem**

In 1996, Michael Behe—considered the father of the modern Intelligent Design movement—coined the phrase “Irreducible Complexity” to describe “a single system, which is composed of several interacting parts, and where the removal of any one of the parts causes the system to cease functioning.” Take for example the human eye, which relies on complex structures working together for it to function. From the earliest days after Darwin’s theory was published, scientists have recognized the theory’s inability to explain how an eye could evolve its interacting parts, especially since the lack of purpose in natural selection would never allow for a single part to remain should it not be functional in isolation.

Technological advances over the last 50 years, especially in microbiology, have only exacerbated the problem for Darwinists. For instance, we now know that cells are made of molecules built with DNA and proteins, whereas Darwin thought they consisted of some kind of malleable jelly. This knowledge poses a kind of chicken and egg problem for evolution. Proteins cannot arise without DNA, but DNA needs proteins to function. So, which came first?

**The Genetic Problem**

Modern science is revealing that most of the adaptions we see in animal species are not the result of evolution, but rather of devolution. In Michael Behe’s latest book *Darwin Devolves*, he gives the example of the polar bear, which descended from the brown bear and has adapted to life in arctic conditions. The changes to metabolism and fur pigment required for the polar bear’s survival, however, are not the result of an evolutionary process where genetic improvement occurs but rather of damage to genes that cannot be reversed.

It would almost certainly appear as if life’s genetic makeup has not evolved to its present state but has been intentionally designed with the inherent ability to adapt itself to wide-ranging conditions on this planet.

**The Heart Problem**

The mounting evidence against evolutionary explanations for life and the universe make opposition to the existence of a Creator an irrational position today. That’s why the psalmist identifies the heart as the issue that causes a man to be foolish and deny God’s existence.

*The fool has said in his heart, “There is no God.” They are corrupt They have done abominable works, There is none who does good. The Lord looks down from heaven upon the children of men, To see if there are any who understand, who seek God. They have all turned aside, They have together become corrupt; There is none who does good, No, not one. (Psalm 14:1–3)*

Ephesians 4 says the “blindness of their heart” causes men’s understanding to be darkened (v. 18). And failure to acknowledge the truth leads to the “old man” becoming corrupt (v. 22).

We’ve all the heard the phrase “God is dead” coined by German philosopher Friedrich Nietzsche in the late 1800s. His famous statement, however, was less about the existence of God and more about Western civilization having killed and buried Him in their minds.

In fact, Nietzsche was deeply concerned about the dangerous effects this philosophy would have on society that he thought would
become nihilistic without the moral doctrine Christianity provided. In essence, he thought society would become corrupt as men’s hearts turned from God. Even so, Nietzsche could have hardly imagined the utter destruction that would follow in the next century as a result.

Because Darwinian evolution taught that certain races were superior to others, another field of science soon developed called Eugenics, which was intended to guide the survival of the best species. In the United States, Darwinian racism was used as an excuse for slavery, since black Africans were considered inferior to whites of European descent. Eugenics such as Margaret Sanger supported the mass sterilizations forced on those deemed unfit to procreate, and founded organizations such as Planned Parenthood, which to this day targets black communities where it carries out abortions by a disproportionate margin.

In Germany, Eugenics was embraced by the Nazis, who in their quest to dominate the world as the superior race killed 6 million Jews and caused the deaths of 50 million in WWII. The Communist regimes of the Soviet Union, China, Cambodia, and North Korea killed over 100 million in the last century due to a philosophy that expressly denied the existence of God and embraced a humanist explanation for man’s existence.

Philosophies built on the rejection of God killed more people in the last century than the rest of history combined. The psalmist rightly says, “They have done abominable works” and “There is none who does good.”

**The Jewish Problem**

On January 20, 1942, fifteen Nazi bureaucrats met for lunch at the Villa Wannsee in Berlin where they enjoyed caviar and cognac while deciding the fate of 11 million Jews in what was called the “Final Solution to the Jewish Problem.” The central debate surrounded the allocation of resources to achieve their objective in the most efficient manner.

Only a month before, the United States had finally entered the war following Japan’s attack on Pearl Harbor. Any reasonable person would have expected Germany’s leaders to focus on the new threat America posed to their military ambitions. Instead, critical resources were shifted to ensure as many Jews as possible could be slaughtered in the Holocaust that ensued.

There is nothing rational about this. The explanation is a spiritual one.

Psalm 14:4 has this to say:

*Have all the workers of iniquity no knowledge,\nWho eat up my people as they eat bread,\nAnd do not call on the Lord?*

Rejecting God as Creator ultimately results in the rejection of His people. Revelation 12 gives us a vivid picture of this disturbing trend as Israel, represented by the woman with 12 stars around her head, faces the continual threat of being devoured by the dragon. Unfortunately, this is the ancient source of hatred that has plagued the Jewish people and continues to seek their destruction today, whether through rockets from Gaza, nuclear bomb programs in Iran, or violent attacks on synagogues here in America.

**Our Response**

Psalm 14 goes on to say in verses 5–6:

*There they are in great fear,\nFor God is with the generation of the righteous.\nYou shame the counsel of the poor,\nBut the Lord is his refuge.*

If you visit Yad Vashem, Israel’s Holocaust Museum, you might notice the display of Nazi atrocities is laid out in a dark, snake-like path below ground. If you look up, however, you will see light beaming in through the glass ceiling above. You will also catch a glimpse of the trees in the Avenue of the Righteous—trees planted for gentiles who risked their lives to save Jews during the Holocaust. It’s an amazing picture of the eternal life we can have in Christ, doing good works, as opposed to the darkness of the exile from Eden and eternity—should we choose the way of the snake.

We will need courage, though, to stand up against the evil arrayed against Christianity and the nation of Israel. There is a price to be paid for standing up for the Jewish people, and for standing up for righteousness. But we don’t have to live in fear like unbelievers, for we know where we have come from and we know where we are going.

Jesus said, “Blessed are the meek, for they shall inherit the earth” (Matthew 5:5). To be meek means to be poor in spirit, to have a realization that you are nothing in yourself, that all your value and worth come from being in Jesus. The world doesn’t value meekness. The world values strength and power, the survival of the fittest.

We are called to a different perspective; we understand that we are corrupt and weak and in need of a Savior.

**God’s Response**

Those who support Israel can only do so much and often it feels like a losing battle. Last year, the United Nations passed more resolutions condemning Israel than all the other member states combined. The United States might vote “no” but cannot stop all those nations. Even Israel, with one of the most powerful militaries in the world, finds it difficult to stop the rockets and incendiary devices from Gaza.

Ultimately, only God can save the Jewish people and Israel. That’s why Psalm 14:7 says:

*Oh, that the salvation of Israel would come out of Zion!\nWhen the Lord brings back the captivity of His people,\nLet Jacob rejoice and Israel be glad.*

The modern-day return of the Jewish people to their land is no coincidence. It is an act of God in fulfillment of His promise to Abraham that He would give his descendants the land of Canaan as an everlasting possession. It is God’s bold response to a world that has not only rejected Him but has rejected His people. And He’s testing hearts to determine how they will respond to His latest miracle in the universe.

As David Ben Gurion once said, “In Israel, in order to be a realist, you must believe in miracles.”
For you formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well.
Psalm 139:13–14

In the beginning God created the heavens and the earth.
Genesis 1:1

By faith we understand that the worlds were framed by the Word of God, so that the things seen were not made of things that are visible.
Hebrews 11:3

The popular magazine Scientific American states: “By dissociating intellect and morality from God’s power of creation and attributing them to self-evolving forces, Darwin undermined the very foundations of society shaped by the Anglican Church, with its hopes of eternal life and the omnipresent threat of punishment.”

In the nineteenth and twentieth centuries, three great “isms” have driven humanity away from God toward godless behavior. These are Secularism, Marxism/Communism, and Darwinism. In every way, they are anti-God ideas driven by the powers of darkness to imprison the collective human mind and lead it to destruction. The greatest damage of all has been, and is being done, by the ongoing attempt to legitimize Darwinism in our schools and universities. Darwinism uniquely undermines the great foundations upon which biblical revelation stands—namely:

1. That God created all things. Indeed, if God is God then he can create the universe in a minute, a day, or six days. If He cannot do this, He is not God. In His wisdom and sovereignty, He chose to create the world in six days;
2. That human beings have been created in the image of God and are thus equal in dignity and accountable to Him;
3. That humankind is fallen and sinful. It has not evolved but in fact devolved;
4. That humankind is consequently in need of a Savior;
5. That humankind is in need of a “vehicle of revelation”—that is, a means by which God can speak to it. This “vehicle” is Israel.

Darwin’s deception attacks all of this and is a plague that has entered the minds of our young learners everywhere.

Darwin’s Fateful Voyage
Darwin’s adventure to the Galapagos Islands on the ship called the Beagle in 1831 was a dark day for the human race. On that trip, he consequently made assertions that effectively deny the existence of God as Creator and replace Him with the forces of “chance.” He concluded humankind came about from nothing and through a process of natural selection evolved into the being that it is today. Man did not fall from perfection; no indeed, he is evolving toward it! These assertions paved the way for Fascists and others to justify their programs of extermination on a scale never before seen. Darwin’s theory of evolution was first expressed in his book called The Origin of Species and then in his follow-up volume called The Descent of Man.

Racism and Fascism
These books demonstrate that Darwin’s ideas are inherently racist and indeed have to be in that the “best of us” must evolve from the human gene pool. Consequently, for Darwin, the European branch of humanity was the most developed, leaving other people groups inferior, unequal, and expendable. In fact, Darwin considered Black people, Aborigines, Eskimos, and Maoris to be savages and, if allowed to interbreed with the developed races, they would seriously impede the process of evolution. This is what Darwin wrote in his own words:

The Western Nations of Europe now so immeasurably surpass their former progenitors that they stand at the summit of civilization. The civilized races of men will almost certainly exterminate and replace the savage races through the world.
If you are a Darwinist, you have to be a racist (one who despises other people groups) and a Fascist (one who subjugates other people groups). Denyse O’Leary writes:

In a Darwinian scheme, someone must be the official “sub human.”

The Jews
That “someone” is almost always the Jew. It is the Jew who is repeatedly portrayed as an ape or some type of rat. We have seen this time and time again throughout history. Recently the New York Times resort to this image of a Jew! To this day Islamic theology teaches that the Jews are the descendants of apes and pigs. In the 1930s, the Nazis put posters throughout Germany that stated, “Our misfortune is the Jews.” Just three weeks ago, similar posters appeared throughout Germany that stated, “Our misfortune is Israel.” Darwinism legitimized these anti-Semitic attitudes and empowered Jew haters as never before. Consequently:

1. Adolf Hitler became an enthusiastic supporter of Darwin’s ideas since these played directly into his theory of an advanced European Aryan race.
2. Joseph Stalin was also a firm supporter of Darwin’s theories. Both of these men led programs of extermination on a level never seen before by humankind.
3. In the western world, Darwinism was the single theory that legitimized the subjugation and extermination of peoples overthrown by colonialism.

Extermination
In his book From Darwinism to Hitler, Richard Weikart writes:

Many leading Darwinian biologists and social thinkers in Germany overturned the traditional Judeo-Christian and enlightenment ethics, especially the view that human life is sacred. Many of these thinkers supported moral relativism, yet simultaneously exalted evolutionary fitness to the highest arbiter of morality. Darwinism played a key role in the rise of eugenics, but also euthanasia, infanticide, abortion and racial extermination. This was especially important in Germany since Hitler built his view of ethics on Darwinian principles.

Cecil John Rhodes, the great British adventurer and servant of Queen Victoria in terms of Britain’s colonial push into Africa and beyond, digested Darwin and greatly admired him. Rhodes considered Black people, Indians, and others within the reach of the British Empire to be inferior savages that could with impunity be exterminated like unwanted pests. Here are Rhodes’ own words:

I contend that we are the finest in the world and that the more we inhabit it the better for the human race. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes, that the more territory simply means more of the Anglo-Saxon race, more of the best, the most human, most honorable race the world possesses.

And then there is the Australian Melbourne Review that substantiated Darwin’s views by writing in its pages the genocide committed against the Australian Aboriginal people was justified because they were considered underdeveloped savages:

The inexorable law of natural selection justifies exterminating the inferior Australian and Maori races. The world is a better place for it since failure to do so would be promoting the non-survival of the fittest, protecting the propagation of the imprudent, the diseased, the defective and the criminal.

Finally, it is worth noting that the same is true of the American Slave Trade in that Darwin’s book, The Origin of Species, which was published in 1859, rapidly reached America’s shores at a time when the issue of slavery was about to spark a civil war. The slave traders of the time defended their business by referring to Darwin, and so for them Black people were not really human but commodities that could be bought and sold in the marketplace.

Observation
This is the brutality of Darwin’s world—a brutality that has left millions dead and six million Jews mercilessly slaughtered. Even Stalin, like all Communists, enthusiastically embraced Darwinism because it validated his idea that the existence of God was a myth and consequently human life had no real meaning and dignity and could be exterminated at will, and he actually murdered more people than Hitler! Michael Flannery writes:

Biographically speaking, reading Darwin’s Origin was seminal in Stalin’s own march toward a godless Communism.

The Biblical Revelation
In terms of the revelation of God’s Word, given to the Jewish people, all men are created in the image of God and equal. This means all men are loved by God and worth saving, even the least developed of humankind, because Jesus died for them on the cross. It is for this reason Jesus called His disciples to walk out the Great Commission by going into the world with the good news of the Jesus story.

This also means that historically, and to the present, the nations need Israel—she is the “vehicle of world redemption.” It is the Jewish peoples’ unique call that has made them the target of ungodly powers that have repeatedly found common cause with men.

This will be the situation as we embrace the future. Even now, as always, a new wave of anti-Semitism is emerging in Europe, Britain, and even America. The Jews are again considered the misfortune of the world. Ilhan Omar, a member of the US Congress, accused them of “hypnotizing the world”—meaning they are the great usurpers of all things common and good to man and have a conspirational plan to dominate the world. They must be dealt with. Here she is invoking the discredited “Protocols of Zion.”

The truth is, the people of Israel remind the world that God created them, and therefore they are accountable to Him. Because Darwin hated this idea and even said as much, he didn’t just rebel against God—he planned against Him. The best way to “plan against God” is to vanquish the people that remind the world of Him (Psalm 83:1–4).

That is the Jewish people! 😇
To understand the return of Jesus and the events that precede His coming, we need to realize the Old and New Testaments tell one unified story. Many believers see the Old Testament primarily as ancient history that has been entirely superseded. That is not an accurate view. In reality, the Old Testament contains the foundations of our faith. Paul and the other apostles preached directly out of it because the gospel foundations in the Old Testament remain valid. The first coming of Jesus did not fulfill all the promises of God—it secured them. God made significant promises in the Old Testament that must be fulfilled by Jesus, and these promises help set the stage for His return.

**THE PROMISES THAT MUST BE FULFILLED**

In Genesis 12:1–3, God made three unconditional promises to Abraham. These promises were secured entirely by God—therefore, while human failure and sin causes tremendous suffering, this cannot jeopardize the fulfillment of the promises.

The three promises are:

- A specific piece of land for Abraham and his descendants,
- Physical descendants who will become a “great nation” (which in context means a righteous, holy people—great in character not just great in number), and
- A blessing for all the families of the earth through Abraham.

These promises drive the redemptive story throughout the Bible. When God made these promises, He told Abraham He would bless those who blessed him and curse those who cursed him. That some would bless and others would curse was a warning to Abraham: there would be great controversy over the way God chose to fulfill the promises.

These promises have not yet been fulfilled, and the controversy over the promises has escalated tremendously in our generation. For example, controversy over the land promise is growing. We live in the first time in history when there is intense global controversy over Israel. We also live in the first generation in over 2,000 years with a sovereign Jewish state. It seems normal to us, but it is an amazing statement of God’s commitment to His promises.

At the same time, we’ve seen an unparalleled controversy over the survival and salvation of the Jewish people. In the last 100 years, the Jewish people passed through the Holocaust, the most gruesome genocide in their history. The root of the Holocaust was spiritual—a clear attempt to prevent the Jewish people from entering their promises and bringing blessing to the nations. However, we have also seen the preservation of the Jewish people and the increase of Jewish interest in Jesus and the gospel.

Finally, there is great controversy over the fulfillment of the promise to bless all the families of the earth. Also in the last 100 years, more believers have been martyred than in all previous centuries combined. And we live in the first generation in human history when all the “families of the earth” could be blessed by the gospel. Though there
is significant work to be done, this is the first time in history it is possible to reach every people group with the gospel.

The escalating controversy over all three promises indicates we are growing closer to their fulfillment.

The Promises Are Intertwined
God will not fulfill one of these promises independently of the others. He’s not going to give the Jewish people a land and save them but leave the nations without blessing. At the same time, He’s not going to release salvation to the nations but forget to bring salvation to the Jewish people and ultimately fulfill the land promise. God has promised to fulfill all three promises and they are all tightly connected.

The Promises Will Be Fulfilled
Jesus is the one who fulfills Abraham’s promises and He’s completely committed to them. His commitment to these promises is part of the gospel. At His first coming, Jesus left the disciples with the expectation He would fulfill these promises when He returned (Acts 1:6–7; Matthew 24:14), which led Peter to describe Jesus’ return as the time for the fulfillment “of all things about which God spoke by the mouth of His holy prophets” (Acts 3:21). Paul also expected a future fulfillment of all three promises (Romans 11:25–26; Gal. 3:8). In the book of Revelation, John predicted the salvation of Israel and those from every tribe and tongue (Revelation 17:7; 7:9).

God’s honor is at stake in these promises, and that is a significant reason why there is a global controversy over Israel. Abraham’s promises are a significant part of the “why” behind the “what” of end-time events because the end times will set the stage for God’s great and climatic fulfillment of His promises.

THE COVENANT THAT MUST BE RESOLVED
Many Christians think of the Mosaic covenant only in negative terms, but the same God who gave the new covenant gave the Mosaic covenant. It served a redemptive purpose to steward Israel until the new covenant came. Many Christians think of the Mosaic covenant as only “legalism”—but law and grace are not mutually exclusive. God’s “law” in the Mosaic covenant was not intrinsically bad; it served a valued purpose in God’s redemptive plan.

Furthermore, Israel’s encounter with God at Mount Sinai is an unparalleled event. It is the only time God has visibly and audibly offered a contract (covenant) to an entire nation. The Bible’s description of the event is stunning (Exodus 19), and God remembers the day with deep emotion (Jeremiah 2:2). The events that surrounded the Mosaic covenant are so unusual we must understand and respect them rather than dismiss them.

The Tension of the Mosaic Covenant
The Mosaic covenant contained blessings for obedience and curses for disobedience; therefore, the ultimate outcome of the covenant depended on the people. This created a tension with the Abrahamic covenant where the outcome depended on God. For example, God promised Abraham a land, but under the Mosaic covenant the land could be lost if the people did not obey. The Old Testament prophets understood God was going to somehow resolve the curses of the Mosaic covenant to fulfill His promises, but they could not fully grasp how God would do it.

God’s “Mission Impossible”
The Mosaic covenant created a cycle of salvation, mercy, warning, and judgment. The judgments of the Mosaic covenant were designed to turn Israel back to God, but Israel was never able to fully obey God and remain a holy people. There was simply no human way to remain perpetually faithful to the covenant and avoid the curses. The prophets predicted God would end this cycle, but it was not clear how He would do it.

This tension between the Mosaic covenant and the promises made to Abraham helped set the stage for the New Testament and the Messiah who would deliver Israel from the curses of the Mosaic covenant. Jesus resolved the Mosaic covenant and made the fulfillment of the Abrahamic promises possible through what we call the new covenant.

Because Israel entered the Mosaic covenant as a nation, Israel must also enter this new covenant as a nation to experience the final fulfillment of all the promises. This resolution is a key factor in the events of the end times.

Israel’s Story Is Our Story
We need to understand Israel’s story because this story is our story. While God deals with Israel in specific ways according to His covenants, the way He relates to Israel reveals how He relates to us. In His promises and His covenants we discover who He is, and we better grasp who we are.

We see how our sin prevents the fulfillment of God’s promises, but we also discover God’s commitment to every one of His promises through His strength. Those promises will ultimately be fulfilled by the return of Jesus, which is why we can say the first coming of Jesus did not fulfill all the promises of God—it secured them.

He will return to fulfill every promise. ☺️
BEGINNINGS

Malcolm Hedding brings us this small booklet explaining Darwin’s rejection of God as Creator and man as created in His image. In The Descent of Man Darwin outlined his racism and acceptance of annihilation of what he considered lesser races. This theory opened the door for Hitler’s quest to preserve the “superior” Aryan race and exterminate what he considered to be the “subhuman” Jewish race.

Samuel Whitefield writes in his 216-page book that for many believers, the return of Jesus confusing. To understand it we must realize the Bible is one book—both Old and New Testaments—telling one story that began with creation and will not be finished until Jesus returns. His return is necessary to fulfill God’s promises to Abraham and to fulfill what He secured on the cross.

Samuel Whitefield brings us a 96-page soft cover book where he writes that most Christians read the Old Testament as a story about Israel and the New Testament as a radical shift from Israel to the story of the nations. However, Israel and the nations are deeply connected in both the Old and New Testaments. The Great Commission is not a new idea—it is the means of fulfilling God’s promise to Israel and the nations.

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While in Israel for ICEJ leadership meetings in May, I had the privilege of joining Rabbi Shmuel Bowman and other ICEJ national directors for a visit to Israeli communities in southern Israel along the front lines of the battle with terror militias in nearby Gaza. After the ongoing arson and rocket attacks on these Israeli towns and villages, the people were extremely grateful for our visit and show of support.

During the visit I was able to see ICEJ-donated bomb shelters as well as firefighting equipment that had been used just the day before. It was moving to speak to the people and hear their appreciation for the help the ICEJ has provided.

In the town of Ofakim, we visited the Tennis Center where two ICEJ bomb shelters had been placed. Ofakim is one of Israel’s most impoverished cities with an unemployment rate close to 25 percent, so many of the children of Ofakim come from poor and disadvantaged backgrounds. I was impressed by the Tennis Center and the after-school tennis program that teach these at-risk children life skills such as discipline, hard work, honesty, ethics, and teamwork. The center also keeps the children off the streets and offers them after-school counseling and tutoring to improve their academic performance and “ensure that they grow up to become winners on and off the court.”

I learned the Tennis Center is a highly effective social program that would not exist were it not for the ICEJ bomb shelters. The security chiefs for the area would have shut it down, because the children were too susceptible to harm in the case of a rocket attack. The double bomb shelters we donated sit right beside the tennis courts so the children can reach safety within a few seconds.

After lunch at Kibbutz Sa’ad, where the ICEJ has placed several shelters, we traveled to a nearby wheat field that had just been set on fire the day before by an incendiary balloon flown from Gaza. An ATV with the ICEJ donor plaque on the front had battled to put out that fire. We stood in the middle of the charred field with Rafi Babian, the security chief of the Sadot Negev Regional Council. He asked if we could pray together and then led us in prayer in Hebrew for peace and for their attackers to “receive wise advice” and choose another course in life. What a beautiful way to pray for one’s enemy!

I was deeply impacted to be able to meet these wonderful people for whom we have been praying and raising donations for their security.
At the ICEJ USA annual conference in May, a special presentation was made of three more bomb shelters to be placed in southern Israel. The check was presented to the ICEJ's partner, Operation Lifeshield Executive Director Rabbi Shmuel Bowman.

The funds for one of the shelters had been donated to ICEJ by Song for Israel President Deby Brown, in southern California. This was the third shelter the group had placed through the ICEJ. The remaining funds came from various donors across the United States.

When Rabbi Bowman was first told about the donation that would be presented to him at the conference, he teared up—partly due to his gratitude and partly due to exhaustion as he had been on the phone throughout the previous night with security personnel in southern Israel who were dealing with sirens and rocket attacks all night. The news of three more shelters was a great encouragement to him and to the security personnel.

At the conference, Rabbi Bowman shared an update about the situation in southern Israel and the need for additional bomb shelters. He explained that even though Israel has Iron Dome Missile defense batteries throughout the area, they cannot stop all of the rockets. Hamas has also figured out that the Iron Dome can only bring down rockets that are launched with a high trajectory. Therefore, in one of the recent rocket barrages they aimed low, firing below the Iron Dome’s trajectory.

Beyond saving lives, another important effect of bomb shelters is the comfort their existence brings to a highly traumatized population. The Israel Trauma and Resilience Center (NATAL in Hebrew) recently released a study that said there are particularly high mental distress rates in southern Israel—21 percent more than residents in the rest of the country. These traumatized residents gain a greater sense of security and peace of mind when they know a shelter is nearby.

Having a bomb shelter in their community, or at their children’s school, allows parents to sleep a little better at night and children to enjoy playtime at school. Knowing these shelters come from Christians who are praying for them and advocating for them in the nations also brings great encouragement.

Please send your gift for additional bomb shelters to: www.icejusa.org/bombshelter
More than two millennia ago, Ezekiel boldly declared God’s Word to the people: “I will take you from among the nations, gather you out of all countries, and bring you into your own land” (Ezekiel 36:24). Fulfillment of this ancient promise by the faithful covenant-keeping God of Israel is what we see unfolding before our eyes today.

The miracle of Aliyah is a sign to the nations that the sovereign God of Israel is at work in our world today by His Holy Spirit (Ezekiel 36:23). Over the years, as I have been involved in assisting immigrants after they made Aliyah, I have had many interesting interactions with them. I often ask what made them decide to make Aliyah, and the testimonies of two immigrants stand out due to their acknowledgement of something supernatural in their story.

In 1980, eleven-year-old Shmuel Yilma and his family were among the first Ethiopian Jews fortunate enough to realize the dream of a return to Zion in modern times. Many years later, as I listened to his early memories of the journey to Israel, I tried to imagine what it must have been like for them to get the news that Aliyah was possible, though it entailed a dangerous journey on foot to Sudan. In his book, From Falasha to Freedom, Shmuel beautifully described this momentous event:

“As soon as we had departed our village, God’s wind began to blow through every village in the region, heralding the redemption. Rumor ran from person to person, from village to village, from township to township, until the last Jew in the Tigrei province had packed his or her bags. And then a south wind sprang up among our brother Jews in Gondar region and carried them, too, to Israel” (p. 8).

Of course, the reasons people make Aliyah vary. I once asked a secular Russian immigrant toward the end of the large Russian Aliyah in the nineties why they chose to come to Israel. Their reply amazed me, “I don’t know. It was like a wind blew and we just knew we had to come.”

Whether immigrants arrived because they sought refuge from unwelcoming environments, whether they aspired for the opportunity to rejoin their people and rebuild their nation, or whether they came because of something less definable—a wind that blew—each new wave of Aliyah contributes something beautiful to the colorful mosaic that is Israel. It is truly a miracle of God, and I’m thankful to have the opportunity not only to witness but also to play a part in that restoration. As American immigrant Elisheva Gordis so memorably once said, “If you have the opportunity to live your life as part of a miracle, how do you walk away from that?”

I feel exactly the same way.
Late in the evening on May 15, I was blessed to join a busload of 40 ICEJ representatives from around the world on a trip to Ben Gurion airport to welcome 57 Ethiopian Jews making Aliyah to Israel. Most of us were only in the Land for a few days to attend meetings and never expected that the timing would work out for us to experience this for ourselves. So it came as some surprise when we learned the flight would be arriving that very week and those who wanted could travel out to the airport to join the festivities. Many of us had seen photos and videos of other arrivals but had only dreamed of being able to join one in person.

It was after 10:00 p.m. when we arrived at the airport. Tired after a long day of meetings, our spirits lifted as we walked into the arrivals hall where a group of joy-filled Israelis were singing a rousing rendition of “Am Israel Chai” (The Nation of Israel Lives)—so we joined in. Many asked who we were and why we were there singing this song. That gave us an opportunity to express the reason for our excitement: that God is fulfilling His promise to bring the Jewish people home from the four corners of the globe where they have been scattered (Isaiah 43:5–6), and He is planting them in their Land never to be uprooted again (Amos 9:11–15).

Not long before midnight, word came that the flight of the ICEJ sponsored Olim (Jewish immigrants) had finally arrived and were being processed by the immigration authorities. We knew we had about another hour or so to wait but we were determined to stay the course and be ready when they finally exited the doors from baggage claim. We were not disappointed when that moment finally arrived.

Ben Gurion’s arrival hall turned into one massive festive scene filled with an intense kind of joy and consummation I doubt any other airport in the world ever sees. There were songs of celebration, hugs from long-lost family members, and tears of joy as many of the tired Ethiopian Jews whose long journey home was over were overcome with emotion.

One old, dignified looking man came through in a wheelchair surrounded by his extended family. As he kissed those he met coming through, I was reminded that there are many Ethiopian Jews who have literally waited a lifetime for this moment—to be in Israel, their promised land, and reunited with family, the people of promise.

To be honest, I felt a little lost in the midst of it all. Not much of an extrovert, I battled to follow the lead of others and insert myself into the jostling celebrations. But then I stood back and smiled, realizing that our part had already been played in this story. The Lord had used us and other gentiles around the world to facilitate His plan to use the wealth of the nations to restore His people (Isaiah 49:22).

This year alone, the ICEJ has sponsored 471 Ethiopian Jews to come home and has already committed to cover the costs for all 1,000 expected this year.

You can watch a video of this arrival at www.icejusa.org/ethiopian-arrival and learn more about how you can get involved in this amazing fulfillment of prophecy.

Please give generously to the Aliyah of the Ethiopian Jewish people at: www.icejusa.org/ethiopia
Training Future Political Candidates

ICEJ USA Director Susan Michael serves as visiting faculty of the D. James Kennedy Center for Christian Statesmanship’s leadership program in Washington, DC, where she provides seminars on Israel designed to bring greater understanding and clarity on the Israel issue for Christians planning to run for public office. The program is directed by President Linda Smith and already has alumni serving in political office putting their training to work. The response to the Israel seminar is always overwhelmingly positive and that it helps these Christian leaders understand the significance of standing with and supporting Israel in whatever walk of life they are called to, particularly the political realm.

Taking Churches to Israel

The ICEJ USA continues to introduce pastors, leaders, young adults, and churches to Israel via an array of different type of tours to Israel. Many pastors return home from a pastor’s tour and ask the ICEJ to assist them to bring their church to Israel as well. We assist with all of the planning and arrangements, and can also help lead the tour, augmenting the pastor’s teaching with messages highlighting the calling of the Jewish people and God’s purposes in the restoration of Israel.

We were thrilled when Calvary Chapel Ft. Lauderdale, one of the largest churches in America, approached us for assistance in taking their church to Israel. After one announcement on a Sunday morning they filled all three buses and uncorked great excitement in their congregation about Israel. The tour took place in February of this year and was an amazing time of enrichment and blessing for everyone, including some twelve CCFL staff members and spouses. Plans are underway for their second tour in 2021.
Jews and Christians Together at AIPAC

The annual AIPAC Policy Conference draws some 18,000 Israel advocates to Washington each year to learn and lobby Congress. ICEJ USA Director Susan Michael serves often as speaker or moderator—this year speaking on the Global Christian Support for Israel panel. Other panelists included Media Outreach Director Ms. Gloria Garces, Fuente Latina; Executive Director European Coalition for Israel Tomas Sandell; and CEO of Defend Embrace Invest Support Israel (DEISI) in South Africa, Olga Meshoe. The largely Jewish audience was profoundly impacted by learning first hand about the extent of pro-Israel advocacy by Christians around the world.

Urban CURE Panel with Star Parker

Following repeated anti-Semitic comments by freshman congresswoman Ilhan Omar (D-MN), Star Parker of Urban CURE called on the ICEJ to join her at the University Club of St. Paul, Minnesota to confront this growing problem at its root. ICEJ USA Deputy Director Daryl Hedding spoke on a panel alongside Bishop Aubrey Shines of Glory to Glory Ministries, and John Hinderaker, president of the Center for the American Experiment. Hedding explained why Omar’s comments are understood to contain classic anti-Semitic tropes, why the political response so far was insufficient, and why we should not remain silent—especially at a time when Jewish Americans already suffer more than 50% of all religiously motivated hate crimes.

Jerusalem Prayer Breakfast, San Antonio

The Jerusalem Prayer Breakfast was inaugurated in 2017 on the fiftieth anniversary of the reunification of Jerusalem. Since then, it has become an annual highlight on the Jerusalem calendar, but has also branched out to include other cities around the world where supporters of Israel long to gather together to praise God for all He has done in restoring Israel, and to pray for His work to be completed. ICEJ USA Deputy Director Daryl Hedding spoke at a breakout session at this year’s event in San Antonio, Texas, where he explained the historical opposition to Israel’s restoration through an exposition of Psalm 83. Those who attended his panel were given a clear mandate to pray not only for God’s protection of Israel but also for Him to reveal Himself to those He judges for their opposition to her restoration.

Christian Solidarity at Israeli Embassy

The Seventeenth Annual Christian Solidarity event was held at the Embassy of Israel in Washington, DC, on May 3. Some 200 Christian leaders attended, including ICEJ USA Director Susan Michael, ICEJ USA Deputy Director Daryl Hedding, and ICEJ USA Marketing and Development Director Bram Maas. The ICEJ has played a major role in the creation and organization of this annual event over the years. Keynote speakers this year were Ambassador of Israel H. E. Ron Dermer and CUFI Founder and Chairman Dr. John. Hagee. Each year the event draws Christians from across the country, including an increasing number of Next Generation leaders.
Why Is the Aliyah of the Ethiopian Jews Critical?

By Susan Michael, ICEJ USA Director

The origin of the Ethiopian Jews is a bit of a mystery. Most agree they are descendants of Israelites who migrated to the area at one time or another.

One theory allows for migrants as early as Moses’ time when the Israelites were in nearby Egypt. Another possibility is that the interactions between the Queen of Sheba and King Solomon may have brought about a migration, if not a rumored offspring. Still another theory posits that some of the tribe of Dan made their way to the region when fleeing the Babylonians in the sixth century BC. Genetic tests indicate that some may have intermarried with Yemenite Jews who fled to Ethiopia during several different periods of conflict in Yemen.

Ancient Form of Judaism
Whatever their origins may be, the fact is thousands of Jews lived in the northeast region of Ethiopia for centuries. They were cut off from the rest of the world and faithfully observed the Jewish faith as it had been practiced before the destruction of the temple and the influence of Rabbinic Judaism. They developed their own interpretations of the law and added some of their own feast days. They knew no Hebrew because their Scriptures were written in Ge’ez, and they spoke Amharic.

Ethiopian Jews had no contact with the outside world; therefore, they thought they were the only Jews left on the planet and subsequently endured generations of hardship to sustain their Jewish identity. They practiced their form of Judaism and longed for the day when they would return to Zion. They called themselves “Beta Israel” (House of Israel), while their neighbors derogatorily called them “Falashas”—the alien ones.

Their mysterious story is one of a beautiful, simple faith alongside centuries of difficulty. They suffered from dictators, famines, and wars along with their fellow countrymen, but they also faced discrimination because of their faith. They were cut off from and later neglected by the larger Jewish world, all the while hoping for a return to the ancient homeland they had read about in their Scriptures.

Longing for Zion
God heard their prayers, and the Beta Israel came into contact with other Jewish communities in the nineteenth century. In 1977, Israeli officials approved their immigration based on the Israeli Law of Return and began Aliyah operations, including Operations Moses and Joshua in Sudan from 1979 to 1990 and Operation Solomon from Addis Adaba in 1992. Hence, they became the only black African population ever brought to a non-African country for freedom.

Today, some 140,000 Ethiopians live in Israel, and while their cultural and religious acclimation has been difficult, they are beginning to enter Israeli society and its work force in increasing numbers.

The Remaining Aliyah
Not all of the Jews in Ethiopia, however, have been able to realize their dream, and some 8,000 remain—most of them living in deplorable conditions. They left their work and villages 15–20 years ago to register with Israeli officials and wait in makeshift camps for their turn to immigrate. Because they expected to make Aliyah soon, they did not create new means of income, plunging them further into poverty as time went by.

Most live in mud shacks, without electricity or running water. Many of their children are malnourished, and at this point, their remaining Aliyah is a rescue operation. Each year the Israeli government approves the Aliyah of roughly 1,000 more Ethiopians.

Their arrival at Ben Gurion airport is particularly moving with emotional embraces and tears of joy as parents reunite with children, sisters reunite with brothers, and grandchildren meet their grandparents for the very first time. Their joy is only dampened when they remember the many who died back home as refugees, or as a result of famine, and who will never see the Zion they dreamed of.

The Aliyah of the Ethiopian Jews is critical. They have waited and suffered long enough. The last of the Ethiopian Jews need to come home.

Give to the Aliyah of the Ethiopian Jews at: www.icejusa.org/ethiopia

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